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**GRANT A RESPITE TO YOUR ENEMY!
DEMOLITION OF BAQĪ' CEMETERY: A TIMELESS TRAGEDY
IMAM IS LIKE A BRILLIANT SUN
TEACHING ISLAM TO CHILDREN
WHAT ARE THE STAGES OF THE RESURRECTION?**



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GRANT A RESPITE TO YOUR ENEMY!

JUNE 20: WORLD REFUGEE DAY

﴿وَإِنْ أَحَدٌ مِنَ الْمُشْرِكِينَ اسْتَجَارَكَ فَأَجِرْهُ حَتَّى يَسْمَعَ كَلَامَ اللَّهِ ثُمَّ أَبْلِغْهُ مَأْمَنَهُ ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْلَمُونَ﴾

“If any of the polytheists seeks asylum from you, grant him asylum until he hears the word of Allah. Then convey him to his place of safety. That is because they are a people who do not know.” (9:6)

● This verse means that if one of the idolaters, against whom you were commanded to fight, comes to you and asks for security to hearken to your invitation and to the reasoning of the Qur'an, do offer him respite and explain your aim to him.

● The manner in which the Qur'an has appointed only the word of Allah and has said, "...until he hears the word of Allah..." is for the reason that the most important proofs lie in the very word of Allah.

● The part "...Then convey him to his place of safety..." means that if the person embraced Islam, he would obtain the goodness and prosperity of two worlds; and if the person did not embrace Islam, you should not kill him in order to avoid his deceit, but you should send him to his own home where he has security of life and wealth.

● The concluding phrase of the holy verse, "...that is because they are a people who do not know.", means that this respite is for the sake that such people are ones who do not know the faith and the reasons of Islam. Then, you should offer them respite so that they hear, contemplate well and become cognizant.¹

● Sometimes disbelief arises from ignorance; therefore, if the disbelievers become aware, they will accept the truth. Since Islam has reasonable and sound teachings, there is no rush to punishment and revenge. Rather the enemy of Islam is offered the opportunity to hear words and teachings of Islam, and ensures his security so that he can choose with comfort.²

1. Sayyid 'Abbas Sadr-'ameli, trans. *An Enlightening Commentary into the Light of the Holy Qur'an*, (Imam Ali Foundation).

2. Qara'ati, *Tafsir-i Nur*, (Cultural Center of Lessons from the Qur'an), vol. 5, pp. 20-21.



OCCASIONAL NOTE

DEMOLITION OF BAQĪ‘ CEMETERY: A TIMELESS TRAGEDY

One of the most prominent places in Islam is the cemetery known as Baqī‘, located in Medina, Saudi Arabia. This cemetery was established by the holy Prophet (P.B.U.H. & H.H.) when he ordered certain trees to be felled from the garden to bury one of his companions. In the following years, the Prophet (P.B.U.H. & H.H.) also buried his infant son, Ibrāhīm, there. The area became popular for burial, because the Prophet (P.B.U.H. & H.H.) used to greet those who were buried there by saying, “Peace be upon you, O’ abode of the faithful! God willing, we should soon join you. O’ Allah! Forgive the fellows of Baqī‘.” Eventually, the cemetery of Baqī‘ became a powerful and notable place where Imam Ḥasan Mujtabā (P.B.U.H.), Imam Sajjād (P.B.U.H.), Imam Bāqir (P.B.U.H.), Imam Šādiq (P.B.U.H.), and according to some narrations Lady Fāṭima (P.B.U.H.) are buried. The companions and family members of the Prophet (P.B.U.H. & H.H.) are also buried in Baqī‘. It is a burial place of enlightening personalities without whom the history of Islam is incomplete.

The Wahhabis believe visiting the graves and shrines of the Prophets and Imams (P.B.U.T.) and mourning them is a form of idolatry and therefore conclude that it is not an Islamic practice. They demonstrated disrespect to the martyrs and companions of the Prophet (P.B.U.H. & H.H.) from the early nineteenth century and destroyed graves in Baqī' two times, once in 1805 and the second time in 1926. Demolition of this holy cemetery was followed by serious protests in Muslim countries including Iran. Many Shī'a hold gatherings, remember the event and mourn on Shawwāl 8th of every year which is known as *Day of Demolition*.

Demolition and destruction of sacred sites in Hījāz by the Wahhabis continues till this day. Their vicious plan is to diminish Islamic legacy and culture in order to sever our ties with our religious history. It is our Job as Muslims to be aware and spread awareness about such dangerous plans.¹

1. Taken from:

- Muhammad Husayn Ibrahimi, Mansoor L. Limba trans. *A New Analysis of Wahhabi Doctrines*, (ABWA Publishing and Printing Center).
- www.en.wikishia.net

IN STEP WITH THE SUN

IMAM IS LIKE A BRILLIANT SUN



The Imamate is the most important office in Islam, for it safeguards and protects the community from any aggression, secures its dignity and freedom, and achieves all its objectives. Imam Riḍā (P.B.U.H.) gave an inclusive talk about the importance of the Imamate. Here is a summary of that talk.

“The Blessed, Sublime Allah did not take away the life of His Prophet (P.B.U.H. & H.H.) until after He perfected the religion for him and sent him the Qur’an in which everything which is needed is clarified. During the Farwell Pilgrimage, which was made in the last days of the Prophet’s (P.B.U.H. & H.H.) lifetime, Allah revealed to him, “...Today I have perfected your religion for you, and I have completed My blessing upon you, and I have approved Islam as your religion.” (5:3)

The issue of Divine leadership completes the religion. The Prophet (P.B.U.H. & H.H.) did not die until he clarified the knowledge of their religion for the people, showed them their way, put them on the straight path, established ‘Alī (P.B.U.H.) as their guide and Divine leader, and explained whatever the people needed.

Divine leadership is much more magnificent, nobler in status, higher in position and much more deep-rooted than can be understood by the intellect or by the views of the people; thus they cannot elect a leader themselves based on their views and understanding. Divine leadership is what has been placed in the third rank by Allah after prophethood.



Divine leadership is the position of vicegerency of the Exalted Allah and vicegerency of the Prophet (P.B.U.H. & H.H.). It is the position of the Commander of the Faithful (P.B.U.H.). It is the inheritance of Imam Ḥasan and Imam Ḥusayn (P.B.U.T.). Divine leadership is the reign of religion, the order for the Muslims, the good of this world and the honor of the believers. Divine leadership is the firm foundation of Islam and its greatest product.

The Divine leader is like a brilliant sun in the world which shines on a distant horizon, out of the reach of the hands and the eyes. The Divine leadership is the trustee of Allah on His land. He is His proof for His servants and His vicegerent in His towns. He is the caller to Allah, and the protector of the sanctities of the Exalted Allah. The Divine leader is purified from sins and free from defects, is given exclusive knowledge, is characterized with forbearance, is the order of the religion, is the stronghold of the believers, is the cause of anger of hypocrites, and the perdition of unbelievers.”¹

1. Shaykh Ṣadūq, *‘Uyūn Akhbār al-Riḍā* (P.B.U.H.), (Jahān publication), vol. 1, chap. 20, pp. 402-415.



Q & A CORNER

TEACHING ISLAM TO CHILDREN

Question: Salaamun alaikum. I'm a Muslim parent raising my child in a non-Muslim region. Many parents here don't think it wise to teach a child to follow specific religious practices. "The child should be able to choose," they say. I was brought up never to question my religion and actually never understood the meaning of much of what I was taught to do. I don't want my child to grow up performing religious rituals that have no meaning. On the other hand, I can't really bring myself not to teach my child what I know is right. Should I follow what my friends say and let my child adopt religious practices only once they get old enough to understand and to choose, or should I begin teaching religious tenets and practices now? What do you advise?

Answer: Before answering you, let me ask you to consider this; as parents we feel a duty and responsibility to teach our children what is correct, and to build good habits in them. We teach them to eat their fruit and vegetables, to get fresh air and exercise, to sleep on time, to wash their hands before meals. The child may not know or appreciate the purpose of these practices but as parents we do understand and as guardians of our children we encourage healthy habits. We strive to build and maintain these habits from the beginning of life. We help them develop healthy habits, and then help them understand the purpose of these habits as their minds develop and they become able to understand reasoning.

We can apply the same logic and principles to religious training. Inculcating good religious habits in children is a way to build and maintain their religious and spiritual health. As they grow enough to understand, we explain to them why we pray, why we wear fast, why we give charity, why we wear *hijāb*, and cultivate appropriate manners. Remember that it is only natural for

children to seek out how to behave, to try to discover what is right and wrong. They look to us as models, and they look to us for guidance. If we do not guide them, they will look elsewhere. As the *ḥadīth* from Imam Ṣādiq (P.B.U.H.) says, “Teach your children Islamic sayings and advice (*ḥadīth*) as soon as possible, before opposing views overtake them.”¹ What specifically should we be passing on to them? The Prophet (P.B.U.H. & H.H.) said, “Teach your children these three characteristics: Love for your Prophet, love for his household, and reading the Qur’an.”²

* Do you have a question you would like to be answered? We will not be able to answer every question but will choose the most commonly asked ones for a response.

*By: Dr. Z. D’Elia

1. Kulaynī, *Al-Kāfī*, (Dār al-Kutub al-Islāmīya Publication), vol. 6, p. 76.

2. Qurashī, *Qāmūs-i Qur’ān*, (Dār al-Kutub al-Islāmīya Publication), p. 2.



WHAT ARE THE STAGES OF THE RESURRECTION?

Just as we have different stages that we manifest in different life arenas, including personal, family, social and religious, there are also various Stages (*Mawāqif*) in the Resurrection for accounting for human actions and behaviors in these arenas. Actually, the Stages of the Resurrection are the screen of the human being's life, in which a person's deeds and beliefs will be displayed in multiple phases. We now discuss this issue in more detail.

The Three Stages

There are three general Stages of Resurrection, the Resurrection (18:99), the Accounting (50:21), and Hell or Paradise (39:71-73). These three stages have various stations, like a tough uphill journey, which takes a thousand (32:5) or fifty thousand years (70:4). Explaining the apparent contradiction of these verses Imam Ṣādiq (P.B.U.H.) said, "Be aware, and handle your account, before [Allah] handles your account. Indeed, the Resurrection has fifty stations, each of which takes thousands of years."¹

1. Kulaynī, *Al-Kāfī*, (Dār al-Kutub al-Islāmīya Publication), vol. 8, p. 143.

The Names of the Stations

Some of the stations of the Resurrection include the station of coming out of the grave, the Scrolls of Deeds, the Weighing Scales, the Accounting, the Spring Of *Kawthar*, and the Bridge Of *Ṣirāt*. A more detailed analysis includes the Stage of the Rights of Allah, the Rights of the *Ahl al-Bayt* (P.B.U.T.), the Rights of the people, Intercession, Kindness to relatives, trust, prayer, alms-giving (*zakāt*), One-fifth tax (*khums*), fasting, hajj, cleanliness, and the Right of the Qur'an. As the Apostle of Allah (P.B.U.H. & H.H.) would say, "O my Lord! Indeed my people consigned this Qur'an to oblivion." (25:30).¹

More specifically, it is related that, on Doomsday, man will not be able to move an inch till he is questioned about four things: (i) The way he spent his life, (ii) how he expended his youth, (iii) about wealth, as to where he got it from and in what way he spent it, and (iv) and about the love of the household of the Prophet (P.B.U.T.).² In this respect, under the verse (37:24), the Messenger of Allah said, "People will be questioned about the guardianship of 'Alī (P.B.U.H.) to confess how they treated it. (37:24)"³

The State of the Believers

It is very pleasing that the hardships and the length of the Judgment Day will be easy and short for the true believers. The holy Qur'an reads, "Then as for him who is given his record in his right hand, he shall soon receive an easy reckoning." (84:7-8). Accordingly, the purer the faith and action of a person, the more abundant will that person's joy and comfort be to the extent that the favorites of Allah including the prophets (P.B.U.T.), the *Ahl al-Bayt* (P.B.U.T.) and the friends of Allah will not face any difficulties. The noble Qur'an reads, "So Allah saved them from the ills of that day, and granted them freshness and joy." (76:11). Therefore, the disquiet and tranquility of the human being in the hereafter is completely dependent on their beliefs and deeds (27:89 & 90:11-16).

The State of the Unbelievers

Unlike what is said about the believers, the disbelievers will be in tough distress and misery. Hence, the unbelievers and criminals enter the plain of Doomsday full of anxiety. The holy Qur'an says, "And the true promise draws near [to its fulfillment]; behold, the faithless will look on with a fixed gaze: 'Woe to us! We have certainly been oblivious of this! Rather, we have been wrongdoers!'" (21:97) Therefore, they will be seized with coercion for auditing and questioning. (37:24)

* Compiled and Translated by Mohammad Javad Norouzi

1. Shaykh 'Abbās Qummī, *Manāzil al-Ākhira*, (Mudarris Publication), pp. 68-109.

2. Shaykh Ṣadūq, *Al-Khiṣāl*, (Jāmi'a Mudarrisīn Publication), vol. 1, p. 253.

3. Ālūsī, *Rūh al-Ma'ānī*, (Dār al-Kutub al-'Ilmiyya Publication), vol. 12, p. 78.

READ ONE BOOK PER WEEK

FATIMA IS FATIMA

Fatima is Fatima is a book written by Dr. Ali Shariati. In this outstanding book, Lady Fāṭima (P.B.U.H.) is described as a role model for Muslim women around the world and a woman who exemplifies freedom. It was written in the pre-revolutionary era of Iran's history where there were no specific source by which one might interpret who she was, and the author assures the readers that he is giving them more than an analytical description of her personality.

Dr. Shariati described Lady Fāṭima (P.B.U.H.) as a manifestation and a symbol of the way one should live, and as an essential direction for Islamic thought. He states that even in the ever changing world in which people's views toward life constantly change, as a role model Lady Fāṭima (P.B.U.H.) can still be looked up to by women around the world.¹

1. www.en.wikipedia.org



Fatima Is Fatima



Dr. Ali Shariati

PEACE BE UPON YOU

O' IMAMS OF GUIDANCE!

السَّلَامُ عَلَيْكُمْ أَيُّمَّةَ الْهُدَى، السَّلَامُ عَلَيْكُمْ أَهْلَ التَّقْوَى، السَّلَامُ عَلَيْكُمْ أَيُّهَا الْحُجَجُ عَلَى أَهْلِ الدُّنْيَا،
السَّلَامُ عَلَيْكُمْ أَلِ رَسُولِ اللَّهِ.

Peace be upon you, O' Imams of guidance! Peace be upon you, O' people of piety! Peace be upon you, O' proofs of Allah on the people of the earth! Peace be upon you, O' the family of the Prophet of Allah!

أَشْهَدُ أَنَّكُمْ قَدْ بَلَّغْتُمْ وَنَصَحْتُمْ وَصَبَرْتُمْ فِي دَاثِ اللَّهِ، وَكُذِّبْتُمْ وَأَسِيءَ إِلَيْكُمْ، فَغَفَرْتُمْ، وَأَشْهَدُ أَنَّكُمْ الْأَيُّمَّةَ الرَّاشِدُونَ الْمُهْتَدُونَ، وَأَنْ طَاعَتَكُمْ مَفْرُوضَةٌ، وَأَنْ قَوْلَكُمْ الصَّدَقُ،

I bear witness that you proclaimed and advised and persevered for the sake of Allah, and that you were belied and evil was done to you, and you forgave; and I bear witness that you are the rightly guided leaders, and that obedience to you is incumbent, and that your speech is correct,

وَأَنَّكُمْ دَعَوْتُمْ فَلَمْ تُجَابُوا، وَأَمَرْتُمْ فَلَمْ تُطَاعُوا، وَأَنَّكُمْ دَعَائِمُ الدِّينِ وَأَرْكَانُ الْأَرْضِ، لَمْ تَزَلُوا بِعَيْنِ اللَّهِ.

and that you invited (to the truth) but were not answered, and you commanded but were not followed. I bear witness that you are the pillars of religion and support of the earth, you were always under the (caring) eyes of Allah.

طَيِّبْتُمْ وَطَابَ مَنْبِتُكُمْ، مَنْ يَكُمُ عَلَيْنَا دِيَانُ الدِّينِ، فَجَعَلَكُمْ (فِي بُيُوتِ اللَّهِ أَنْ تُرْفَعَ وَ يُذَكَّرَ فِيهَا اسْمُهُ)،

you have become pure; your origin is pure. Through you He has favored us (with His religion). He has created you "in houses Allah has allowed to be raised and wherein His Name is celebrated." (24:36)

وَجَعَلَ صَلَاتِنَا عَلَيْكُمْ رَحْمَةً لَنَا، وَكَفَّارَةً لِدُنُوبِنَا، إِذْ اخْتَارَكُمْ اللَّهُ لَنَا، وَطَيَّبَ خَلْقَنَا بِمَا مَنْ عَلَيْنَا مِنْ وَلَائِكُمْ، وَكُنَّا عِنْدَهُ مُسَمِّينَ بِعِلْمِكُمْ، مُعْتَرِفِينَ بِتَصَدِيقِنَا إِيَّاكُمْ...

He has made our salutations to you to be mercy for us and expiation of our sins, for Allah has chosen you for us, and has made our creation pure because He has favored us with your affection. We are named in front of Him due to your gnosis and because we acknowledged and believed in you...¹

1. Ibn Qūlawayh, *Kāmil al-Zīyārāt: Zīyāra of the Imams* (P.B.U.T.) buried in Baqī' cemetery, chap. 15, *ḥadīth* 2.